



Official Data Related to Religious Issues in Turkestan, Amiwdarya Department and Region

Jumaniyazov Damir Kuwatbaevich, Ph.D

Karakalpak State University Associate Professor, Doctor of Philosophy

Annotation: *This article describes the social situation in the Amiwdarya department and region of the Turkestan region (now the region of the Republic of Karakalpakstan). The relationship between the Russian colonizers and the Soviet Bolsheviks, when religion was taken as a special issue and the ruling class was considered to be learned from the official archive information.*

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In 1881, more than 3,150,000 were made by people of all ethnicities in Turkestan General Governorate, and their number was increasing every year. In 1910, the population of Syrdarya Province, Amiwdarya Division, was 218,956 people, and if we compare it with the population in 1897, it increased by 12.5 percent. If we compare this situation with Khiva Khanate, it was 124,290 people in 1910, that is, it increased by 23.4 percent in the last 13 years. Let's find out.

If we consider the population of Amiwdarya region into two big groups, i.e. natives and aliens, the aliens include Russians - 5041 people, Poles - 122 people and Jews - 27 people who came with them, making up 2.8 percent of the total population. Karakalpaks - 92,781 people (42.26%), Uzbeks - 62,095 people (28.3%), Kazakhs - 43,537 (19.8%), Turkmens - 14,825 people (6.7%) and Persians - 502 people (0.2%) withered. In terms of religion, people are divided into two big groups: Muslims and Christians. As of January 1, 1910, there were 213,238 Muslim Sunnis (97%), 502 Muslim (0.2%), and 1,594 Christians. Let's talk about the information of the Amiwdarya department hospital In the city of Petro-Alexandrovsk, there were 2786 people, among them Orthodox Christians - 1318 people, Ural Old Believers - 517 people, Roman Catholics - 122 people, Armenian Gregorians - 17 people, Protestants - 9 people.

The division consists of two sections, in the Shimbay section there were 123,490 people, of which 200 people belonged to the Orthodox sect of Christianity, 245 people belonged to the Christian Old Religion (Starobryadtsy), while in the Shurakhan section, out of 92,680 people, 16 people belonged to the Orthodox Christian religion, 2745 people belonged to the Christian Old Religion (Starobryadtsy) sect. 97.4 percent of the population of Shimbay district and 96.5 percent of the population of Shorakhan district belonged to the Sunni stream of Islam. Prince of Iran Riza Kuly Mirza mentions in his information that Kurban Hayit and Prophet Muhammad's birthday are widely celebrated as religious holidays in the people of Amiwdarya region. In the information of Kaulbars, who was in the city of Shimbay, Karakalpaks say that compared to Uzbeks, they have an average attitude to religion.

According to the information of A. Kun, in 1876 there were five mosques, one madrasah in Khozheli, three mosques in Shimbay, two mosques in Qonirat, two mosques in Sheikh Abbas Vali, and one mosque in. According to the information of A. Kun, we can learn that the conversion of the local population to the Islamic religion had its effect on the change of the names of the country. For example, Shah Abad Vali (Sheikh Abbas Vali) is a not so big mound that appeared on the site of the old city of Qat (Kiyat). Shah Abad Vali was a great person, he was a leader of Muslims in the spread of Islam, and he did a great service in teaching the Koran in Khorezm. After his death, he was buried in the city of Kat. People visited his grave every year in the autumn season, as a result, the city of Kat lost its name and began to be called the holy Shah Abad Vali, that is, Shaikh Abbas Vali. Von Kaufmann became the governor general of Turkestan in 1867 with the aim of neutralizing the Muslim clergy in this country Orenburg has blocked any contact with the administration of Muslim clerics and is obstructing the establishment of the administration due to Islamic religious beliefs. In order to control the religion of Islam, the lands of the big landowners were seized and leased to peasants, and if they had put the tax system in order, secondly, it limited the business of the rich class, which could compete with the Russian government. Although they tried to show that European education is independent of religious Muslim education by opening Russian-modern schools in Turkestan, the local people did not send their children to those schools because they were instructed to teach "Quran, rules of Muslim law". Thus, during the policy of colonization, tsarist Russia officially granted religious freedom to the Muslim people of the Islamic religion, but in fact, religion was under the control of the Russian authorities, publications printed in the Muslim language were strictly censored.

Religion plays important social and spiritual roles in human life. It has a great place in organizing marriage with the help of customs, traditions, holidays, and strengthening the moral and spiritual abilities of the people. On April 12, 1884, the Turkestan General Governor's Office was presented with a 31-paragraph text called "The Religious Administration of Muslims" by the relevant commission. A religious board consisting of 8 people was established in Tashkent. The members were not to be elected but to be appointed on the recommendation of the Governor General of Turkestan. However, this weapon was not used in practice at the time, and in 1898, due to the Andijan movement, the question of using this weapon in practice was raised again. In this way, we can see that in Turkestan region, the lack of faith in the local people, especially the Islamic clergy, was strong among the colonists.

After the Bolsheviks came to power, the situation changed again. After the end of the war in Russia and the absence of political opposition, the leaders of the Bolsheviks considered religion as an obstacle to the establishment of Marxism in the ideological and cultural spheres.

That's why it is very important to analyze the content of the appeal of the RCP (b) OK on February 2, 1920 "To all party committees and political departments on work among the peoples of the East".

"While working among Muslim peoples, one of the politicians said that it is necessary to pay attention to two important issues that occupy a great place in their lives, i.e., religious and national issues. The religious problem is stronger for them than for other Europeans and Russians. The Bolsheviks did not promote religion against the religious people, but instead tried to harm them by increasing education, opening schools, clubs, libraries, and spreading knowledge about the history of the land and people.

The elections to the Soviet bodies were a kind of repression against the Muslim clergy. According to the established order of elections, other "elements that do not work" - Christian religious clerics, Jewish, Muslim ulama (masters), Ishans lost their right to vote. In 1922, a commission on the separation of the Shirk and the State was established under the Central Committee of the RCP(b) and it worked until 1928. The commission determined the dimensions of faith and faith, determined

the number of shirks and temples, mosques, and determined which of the churches could be bribed or intimidated. The very existence of such a commission was a secret for a while the persons to whom orders and copies of his reports were sent were limited.

From the Central state archival fund of the Republic of Karakalpakstan, we identified the following valuable items from the Christian pravoslav church led by Hieromakh Varlam. A. Zhelyabin, head of the Amiudarya Oblast Hungry Aid Commission, members Lebedev and Samgin according to Resolution No. 22 of the Turkestan ASSR Executive Committee of Centre dated March 15, 1922, 54 gold pieces of 5 pounds, 66 silver and 2 pieces of silver were purchased from the Church of St. Nicholas in Petro-Alexandrovsk 4 gold pieces weighing 16 pounds, 94 kilograms of silver were signed.

On August 12, 1922, in letter No. 10, he secretly informed the Communist Party of Turkestan that valuables had been seized from Church and that they had been handed over to the regional finance department.

In the years 1921-1924, there were two directions of anti-religious propaganda in Amiwdarya region:

- 1) on the one hand, he unceasingly carried out cultural and educational activities aimed at the struggle against darkness and poverty in the midst of a wide range of local people, and on the other hand, at the freeing of militants from the sphere of influence of scholars;
- 2) Reducing the influence of scholars among believers.

Thus, the daily life of the peasants became the occasion of the political and educational activities of the new government. The resolution of the 7 th Congress of the Turkestan Communist Party (March 11-16, 1923) "Political-enlightenment work" indicated the need to hold political-enlightenment events in schools, clubs and red teahouses. In the near future, it is necessary to create at least one tea house in each village. It was shown that the target of political and educational work should be young people, limiting the participation of 50-year-old men in literacy, and finally freeing the young population from the influence of Islam and the old patriarchal-feudal relations.

With the help of these policies, the Bolsheviks demonstrated the fairness and humanity of the Soviet government in schools and court cases, and eventually succeeded in strengthening the Soviet government by persecuting the scholars who opposed this policy.

In short, the colonizers, who understood the influence of religion in governing the people, gradually reduced the influence of Islam and implemented their own governance rules, often changing the rules of the Turkestan region and achieving their goals by putting the rules first.

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